THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall they have become free forever, knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given." BOOK OF MORMON, 2 NEPHI 2: 26.

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OPPOSITION IN ALL THINGS*

ELDER REED SMOOT

OF THE COUNCIL OF THE TWELVE

I CRAVE a double portion of the Spirit of the Lord while I stand before this magnificent audience of Latter-day Saints this afternoon.

I thank my Heavenly Father for all His mercies in the past, and above all I thank Him that I know that my Redeemer lives. I also thank Him at this time for the wonderful care He has had over Sister Smoot. Over seven months ago I was directed by a man of science, a great doctor, that if I intended that she should be buried in Utah I should at once arrange for the care of her body and make plans for leaving Washington within forty-eight hours. I have to acknowledge, not only to the Latter-day Saints, but to all the world, that it has not been science that has kept her alive so long, but it has been the prayers of God's people, which have safeguarded her so far. God's will be done, not mine.

SPIRIT OF GOD MANIFEST

I have been more than pleased at this conference. It is so often said at the close of conference that it was the best that was ever held. I have never before attended one in all my

*Address delivered at the closing session of the Ninety-eighth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., October 9th, 1927.

life where I have felt the influence and power of Almighty God as I have at this conference. The Spirit of God has been with us, and no man, no matter what his belief may be, could stand before an audience of this character and listen to what has been said and not admit in his heart that there is something in "Mormonism" that no other religion on earth has.

On the twenty-second day of September last I was thinking of an experience that came to me forty-five years ago last July. I was then a young man of twenty years and was superintendent of the Provo Co-op. I decided that I would go to Leadville and Denver, with a view to opening up a market for the products of the farm that we handled in Utah County. I made the trip and was successful. On my return, coming over the Denver and Rio Grande Railroad, we had scarcely left Denver until a gentleman approached me. He was a Catholic father, a splendid type of physical manhood, a well-educated man, one whose appearance would attract the attention of people anywhere. I had been conversing with one or two men. As I left them and took my seat he came and sat by me. Said he:

"I understand that you live in Utah."

"I do."

"Are you a 'Mormon'?"

"I am."

He then began to discuss the question of "Mormonism", and among other things he said: "I tell you, young man, that no matter whether the Church has grown in years past or not, it will never live a hundred years."

The reason assigned was that it was a fraud; that God did not reveal Himself to man in these days; that the testimony of Joseph Smith was a falsehood upon its face, and that an institution based upon a falsehood never lived a hundred years, and therefore "Mormonism" would not live that length of time.

A MISTAKE

The thought came to me, as I have looked over these vast audiences gathered here in this General Conference, of what has happened during the last forty-five years, and how mistaken that father was!

There were a number of things that impressed me greatly in what he said. I suppose many of the people of Utah and particularly my neighbours knew that I had up to that time not taken much interest in church work. I was wrapped up, body and soul, in commercial affairs. I had no testimony that this was God's work. And so when I got home the first thing I did was to tell my mother of this circumstance. Among other things that he called to my attention was this, that there must be something wrong with the Church, with the organization, with the people, because the whole world was in opposition to them, and therefore

the Church could not be true. Of course he gave his reasons why the great Catholic Church was the only Church of God. I told my mother this, and in her quiet way she said:

"I wish you would read the second chapter of II Nephi, in that wonderful book, the Book of Mormon, and I think it will answer the statements made by the father or anyone else as to opposition."

LEHI'S WORDS

I took occasion to read it, and I want to call your attention to it to-day—not the whole of it, by any manner of means. I wish I had the time to do so, but I am going to content myself, after reading just a few of the statements regarding opposition, by asking you all to read that chapter in the Book of Mormon. It is an account of Lehi addressing his son Jacob, and in it Lehi says:

> And behold, in thy childhood thou hast suffered afflictions and much sorrow, because of the rudeness of thy brethren.
>
> . . . .
>
> And he [speaking of God] shall consecrate thine afflictions for thy gain.

And as to opposition Lehi says, in the eleventh verse of the chapter:

> For it must needs be, that there is an opposition in all things. If not so, my first-born in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore, if it should be one body it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility.

BENEFITS OF OPPOSITION

Lehi goes on to explain why there must be opposition in all things. When you stop to think about it, it is absolutely as God's servant, Lehi, predicted. If there were no opposition to business it would run to dry rot. And, brethren and sisters, if there were no opposition to the Church of Christ it never would make the headway it is making. Its foundations never would be so strong as they are without the opposition it has encountered. Many of the hardships and evils that come to us, come as blessings in disguise. People wonder why weeds grow on the farm, why disease comes to the body, why the wicked are among the peoples of the world, why evil exists upon every hand. Evil is a challenge to good. The fight is between evil and good, and God intends to have a people who know the difference between good and evil, and who follow in the footsteps of the teachings of the Master. And nothing but good ever was uttered by Him in mortal life. Why do we have the poor among us? Suppose we did not have any

poor. I have always considered poverty a challenge, and it does challenge our sympathy and generosity, and do you know that it is a wonderful thing to broaden a man or woman? And I know of no other pleasure in all the world equal to that which comes to one whose generosity and kindness helps one of God's children.

REVELATION—THE GREAT CRITICISM

One of the things that the Catholic father complained most bitterly about was that we claim to have had revelation in this day direct from God, and that Joseph Smith received revelations for the establishment of the Church of Jesus Christ of Latter-day Saints. That, I think, my brethren and sisters, is pretty well found to be one of the great criticisms of the Church. I know that in my own case, when there was an effort made to unseat me as a Senator of the United States, after all the testimony had been given—and I think almost every one of my witnesses had testified to the effect that revelation was given to the founder of the Church, and I myself testified that I believed it with all my heart—Mr. Taylor, in summing up the arguments of the case to present to the Senators of the United States with a view to unseat me as being unworthy of a seat in that great body, made this statement:

> Several hundred thousand sincere men and women have believed and now believe, as they believe in their own existence, that Joseph Smith, Junior, received revelation direct from God, and if anyone ever believed that, we must believe that Senator Smoot believes it. Now a Senator of the United States might believe anything else in the world but that and not be ineligible to a seat in the body to which he belongs. He might believe in polygamy; he might believe that murder was commendable; he might deny the propriety as a rule of life of all the ten commandments; he might believe in the sacrifice of human life; he might believe in no God or in a thousand gods; he might be Jew or Gentile, Mohammedan or Buddhist, Atheist or Pantheist; he might believe that the world began last year and would end next year, but to believe in the kind of conviction that Reed Smoot possesses, that God speaks to him or may speak to him is to admit by the inevitable logic of his conviction that there is a superior authority with whom here and now he may converse, and whose command he can no more refuse to obey than he can will himself not to think.

My time has expired, but I want to tell you to-day that I haven't any more doubt in my mind than that I live, that God did reveal Himself to Joseph Smith, that this Church is founded upon the great principle of revelation from God. He is the author, the one that we worship, the one into whose presence we hope in time to return and give a report of the stewardship that He granted to us, such that the Father would say: "Well done, thou good and faithful servant."

God bless the people, God bless our country—instil in the hearts of the American people a greater love, if possible, in the future than in the past, of the great Constitution of this land. I feel in my soul that the time will never come in all the history of the world, be it short or be it long, that this people will deny that the Constitution of the United States came from God Himself through men raised up for the purpose of establishing it and building upon it the greatest nation on earth. God be with us, I ask in the name of Jesus Christ. Amen.

IN THE MEXICAN MISSION—AMONG THE LAMANITES*

ELDER REY L. PRATT

OF THE FIRST COUNCIL OF SEVENTY AND PRESIDENT OF THE MEXICAN MISSION

I AM HAPPY, my brethren and sisters, to be in attendance at this conference and to report the condition of the mission over which I have been called to preside. In the first place, I am happy to say to the fathers and mothers of the missionaries in the Mexican Mission that they are all enjoying at the present time good health; they are in splendid spirits. They manifest a determination to fill their missions in honour and to reach with their testimonies and teachings as many of our Father's children as lie in their power.

THE MEXICAN SITUATION

You, my brethren and sisters, undoubtedly are acquainted with the fact that due to the present religious controversy in Mexico, and existing laws, it is impossible for our ministers or missionaries who are of foreign birth, that is, not Mexican citizens, to labour and officiate within the Republic of Mexico. Consequently we have been obliged to withdraw from that land all of our active missionaries from Zion. We are happy, however, in the fact that our local Priesthood in some twenty odd branches in the Republic of Mexico are doing all that is possible to maintain the organizations of the branches, and to continue the holding of meetings and the administration of the Gospel among that people. Notwithstanding the adverse circumstances existing in that country at this time, and the fact that so many missionaries. about sixty per cent. of the force that we ordinarily have, have been withdrawn, the people are doing remarkably well. They are faithful in attendance at meetings, and in payment of tithing.

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*Address delivered at the second session of the Ninety-eighth Semi-annual Conference, in the Tabernacle Salt Lake City, Utah, U.S.A. October 7th, 1927.

We are in constant communication with them by letter, and their leaders manifest to us not only a belief in the principles of the Gospel, but a knowledge that these principles are true. They pray for the return of the missionaries to that land, and for a continuation of the preaching of the Gospel among their people.

LAMANITES IN SOUTHERN CITIES

It may be a revelation to some of you to know that there are great communities of Lamanite people of Mexican nationality residing in the large cities of the south and southwestern parts of our country. In the city of Los Angeles alone it is estimated that there are between fifty and seventy-five thousand Mexican people living in sections of the city pretty much by themselves. In that city we have a remarkable work started, and are making great progress. Your boys and girls who are down there in that mission are happy to be engaged in that work, and find no difficulty in confining their labours to a people who speak a foreign language. They have acquired the language with remarkable success, and success is attending their labours. The same may be said in relation to other cities along the border. We have missionaries in Mesa, Arizona; in Ray and other places around the great mining parts of Arizona. We have missionaries in Tucson; we have missionaries in Bisbee and Douglas, also in Albuquerque and Southern Colorado. They are doing a splendid work in El Paso, Texas. We have missionaries in Del Rio, San Antonio, Houston, Corpus Christi, Eagle Pass, Laredo and Brownsville, all in Texas. At a recent conference held in the southeastern part of our mission at Laredo, at which Elder Joseph Fielding Smith of the Council of Twelve was present, we were able to preach to a congregation of some two hundred and twenty people at some of our sessions. I remember to have gone to the same city only a few years ago, at which time I surveyed the situation, and there was not so much as one who had any sympathy for us within the confines of that city or surrounding country. I am proud to be identified with the missionary work there. I am proud of the young men and the young women who comprise our missionary force. I love the work of the Lord. I bear you my testimony that the Gospel is true.

A PEOPLE DESERVING OF SYMPATHY AND AID

And, my brethren and sisters, as I stand before you this afternoon, I make a plea for tolerance for the Lamanite people; they are our Father's covenant children. I have learned it more intimately than I ever knew it before, in the last twenty-one years of consecutive missionary service among them. I was acquainted with them years before that, and, notwithstanding all that is said to the contrary in the press and by people who think very lightly before they speak, I have never been injured at their

hands, nor have any of your boys or girls been injured at their hands. And although it may seem paradoxical to send a lady missionary among people who are so maligned, and expect her to come away unhurt, the chivalry of the Indians, spoken of by President Ivins this morning, is a safeguard even to your daughters, and you need not fear for them even among the people of Mexico or the Lamanite people. There are underlying reasons why they fight, and I want to tell you that if I were suffering as they have suffered for four hundred years, I would be ashamed if I did not fight as they fight. There is wrong, of course, in the country, and it would take a long time to explain it to the satisfaction of the people as I understand it. I pray God that He will right the wrongs of that oppressed people, and that freedom and liberty and right and justice may come to them. I bespeak for them your sympathy and your love. Brethren and sisters, in the name of consistency, let us give them credit for being what they are, because through their fathers we truly have this great volume of scripture, this new witness for God, the Book of Mormon, and it is replete with promises to them of a redemption and an uplift from the conditions under which they labour. I lament, perhaps as much as anyone, the existing conditions in the Republic of Mexico, and all I can do is to pray that right will triumph. I firmly believe that it will, and I wish that we could extend to them sympathy and the right kind of help, which is not always condemnation.

May the Lord help us to see the right and to do it, is my prayer, in the name of Jesus Christ. Amen.

THE COMFORTER

THOUGH the day of darkness dawn;
Though the hope of life pass on;
  Though the gloomy shadows rise,
  Casting grey upon the skies;
Though the sweetest dreams of life
Fall in pieces 'mid the strife,
  Bringing grief where once was calm—
  Still On High there is a balm,
Great in worth to every soul
Who is striving for a goal.
  'Tis the goodness of our God!
  He the thorny path has trod;
He it is who knows our hearts:
'Tis His Spirit which imparts
  Faith in life and hope aflame—
  Let our deeds exalt His name!

S. SMITH STEVENS

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, FEBRUARY 16, 1928

EDITORIAL

HISTORY OF THE SCANDINAVIAN MISSION

THE VOICE OF WARNING shall be unto *all people*, by the mouths of my disciples, whom I have chosen in these last days.

The Church has ever been mindful of this sacred charge. Joseph Smith and Oliver Cowdery preached the Gospel truths as revealed to them; and almost immediately after the organization of the Church formal missionary work was undertaken in the States of the Union and among the American Indians. In 1837 the British Mission was opened, and in 1843 Elders were sent to the islands of the Pacific.

Two years after the settlement in the valleys of the Rocky Mountains, missionaries were called to introduce the work of the Lord in France, Italy and the Scandinavian countries. It is the story of the most successful of these missions that Elder Andrew Jenson has recorded with exhaustive detail in *The History of the Scandinavian Mission*, just off the press.

Apostle Erastus Snow and his companions arrived in Copenhagen in the spring of 1850. They found at once groups of people who were seeking truth beyond that offered by the established church. The field had been prepared; and the seed of truth found easy and fertile lodgment. On August 8th, 1850, the first baptism took place in Sweden; on August 12th, 1850, Elder Snow baptized fifteen men and women in Denmark, and on September 23rd, 1851, the first baptism was performed in Norway. Thereafter the work went forward with rapidity. Up to the present, about 54,000 persons have been baptized in the Scandinavian Mission. In comparison with the total population this is a greater number than has been baptized in any other country of Europe or America.

These glorious results of our missionary efforts in Scandinavia have been secured in the face of violent and cruel opposition. In contravention to the laws of the land, the missionaries were arrested, fined, imprisoned and banished. Often the terms of imprisonment covered many months; the coarse and ill-cooked food was usually unfit for consumption; and bodily injury was not infrequently inflicted. The enemies of the cause, by slanderous untruths in newspapers and from the pulpits, inflamed the passions of the public, until murderous mobs stormed the homes of missionaries and members of the Church, and sought the very

lives of the peaceful messengers of the Gospel of Jesus Christ. Many years passed before such bitter opposition vanished. The record of persecution in Scandinavia is the story of the introduction of the Gospel into every country, and a perfect picture of the fight that truth must always make for its existence.

The gifts of the Gospel made persecution seem a small matter. The missionaries were protected by invisible powers. They were led out of danger by the whisperings of the Spirit; the howls of maddened men were miraculously changed to friendly greetings; prison doors were opened by unseen hands; friends and means were found as needed; in the prisons the Elders sang their songs of faith and thanksgiving, and the jailors, pricked in their hearts, asked for baptism. The members, stigmatized by their neighbours, saw the sick healed and evil spirits cast out, heard the voice of testimony and of prophecy; they felt in their hearts the indescribable joy of possessing truth, and found to their astonishment that those who at first mocked them, later came to worship with them or became respectful. The *History* shows how the Lord tempers the wind to the shorn lamb.

Those of Scandinavian descent form a loyal and devoted element in the Church. They have been connected with the restoration of the Gospel almost from the beginning. In 1842 many Norwegians were converted in La Salle County, Illinois; in 1843 several Danes and Swedes were baptized in Boston, Massachusetts; and a Dane and a Norwegian were in the pioneer company of Brigham Young, and a Swede in the "Mormon" Battalion. *The History of the Scandinavian Mission* is more than a record of events, it is a tribute of a people to the Church in which they have found truth and peace, temporal and spiritual satisfaction. It is a testimony of their knowledge of the divine calling of Joseph Smith. It is another witness of their gratitude and faith.

The veteran and indefatigable historian, Elder Andrew Jenson, has written this book out of the wealth of his life's studies. It abounds in faith-promoting incidents, and is a memorable contribution to the interesting history of the Latter-day Saints.—W.

THE LORD HAS SPOKEN!

The message of "Mormonism" is this: The Lord has again spoken to man; He has restored to earth His Church and Holy Priesthood. He has reaffirmed the First Principles of the Gospel of Jesus Christ as they were given in other dispensations; He has sent out divinely commissioned servants to proclaim these principles. So spoke more than threescore missionaries recently assembled in conference at Sheffield.

The Lord has spoken!—a fact that provokes bitter protest from leaders and followers of sects and creeds throughout all Christen-

dom. Many there are who will follow and approve so-called "Mormon" philosophy unhesitatingly up to the point of accepting modern revelation, but there they halt, rebel, retreat. Revile against it as men will, however, it is the channel through which has come knowledge of the plan of life, salvation and exaltation.

The resentment of the world in this matter may be easily accounted for. It is true that the Lord spoke through prophets for the guidance of His people in times of old. It is true that the spirit and letter of all scripture affirm continued revelation, but for centuries churchmen have pronounced the heavens sealed, and have denied God the right, if not the power, to speak as formerly.

Contrary to current opinion, the affirmation that the Lord has spoken—by the Prophet Joseph Smith, his successors, and the members of Christ's Church—is directly responsible for whatever persecution or opposition the Church of Jesus Christ has been called upon to endure in this dispensation.

Before the ordinances, practices or doctrines of the Church had been revealed, the Prophet Joseph Smith as a boy of fourteen was bitterly persecuted by clergy and laity of many sects—this, for steadfastly bearing witness of a glorious truth—he had seen and heard the Lord.

If it were possible or desirable to discard all else to which the world objects in the doctrines, practices and teachings, save only the eternal and scripturally attested principle of continued revelation, still the Church of Christ of this dispensation, as of old, would be the object of derision, resentment and hate.

Direct revelation from God, and all that it implies concerning the status of this Church and churches of the world, is the truth that has ever been, and will continue to be, the cause of opposition. It is the eternal principle that distinguishes the Church of Jesus Christ of Latter-day Saints from all other religious organizations. It is the foundation of the Church of God on earth, and it insures ultimate triumph. *The Lord has spoken!*

RICHARD L. EVANS

MISSIONARY CONFERENCE AT SHEFFIELD

SIXTY-FOUR MISSIONARIES attended the two-day conference of the six Midland Districts of the British Mission, which was conducted under the direction of the Mission President at the Latter-day Saint's Chapel, Pitsmoor, Sheffield, on Tuesday and Wednesday, February 7th and 8th. The occasion was one of rejoicing and of teaching and learning. New acquaintances among the missionaries were made and old acquaintanceships renewed; questions were asked and answered; problems of missionary service were considered, and the particular needs of the British

Mission, religious and social, were stressed. The conference was called to order at 1:30 p.m., Tuesday, on which day two sessions were held, the second of which terminated at 10 p.m. The one meeting of Wednesday continued from 9:30 a.m. until 2 p.m.

Those in attendance included Mission President John A. Widtsoe, Sister Leah D. Widtsoe, President of the European Mission Relief Society, Elder Richard L. Evans, Associate Editor of the *Millennial Star*, and the following Presidents of Districts and Traveling Elders: Hull District—President Veronus M. Jensen and Elders Rulon D. Barnes, DeLamar Holt, Ellis J. Yardley, Frank C. S. Derrick, Elbert C. Kirkham, Roy Allen and Vaughn P. Sheffield; Leeds District—President Elmer O. Zollinger and Elders H. Gardell Jacobson, Merrill Sandberg, William E. Egbert, Alden J. Kirkham, Lawrence S. Crosbie, Morris D. Ogden, Melvin E. Dunkley, John D. Ford, LeRoi G. Barclay, James O. Hawkins and Heber M. Fackrell; Liverpool District—President L'Etreme Andelin and Elders W. Fred Forsey, Iver L. Larsen, Stanley W. Layton, Dean R. Merrill, Edward M. Bunker, William T. Shipley, Jr., H. Kenneth Brown, Jessco C. Nixon, Zenas W. Bennett and A. Faron Spackman; Manchester District—President Kenneth A. Nielson and Elders J. Rulon Doxey, Golden W. Stewart, Alvin G. Pack, Melvin L. Condie, Elmer W. Marriott, Wendell V. Bramwell, Rulon S. Satterfield, Alma R. Wakeling, John L. Linton and Earl D. Hone; Nottingham District—President Waldo L. Osmond and Elders Lyman T. Nielsen, Rulon W. Stevenson, Brandt D. Jorgenson, Eli Anthon Clayson, Vilace L. Radmall, John P. Hopkinson, William J. Matheson, Dalton E. Spencer and Joseph E. Whitehead; Sheffield District—President Cecil B. Kenner and Elders Justin B. Lillywhite, Fred L. Finlinson, William E. McKelvey, Merlan G. Wood, Nephi Cutler, LeRoy S. Taylor, Joseph S. Savage and LaMont A. Beutler.

The time allotted did not permit detailed discussion of the many problems that daily arise in the life of the missionary, but particular phases of the work were emphasized, the need for which is clearly in evidence in these lands in this day. The limitless power of truth was shown—even a seemingly insignificant truth, it was stated, may change the hearts, the attitude, of mankind. That the great truths restored nearly one hundred years ago through the instrumentality of the Prophet Joseph Smith have revolutionized, world-wide, every field of thought and action, was strikingly pointed out; whether or not the responsible source of the modern development is recognized is secondary—the time is not far distant when it will be, universally.

The best use of the missionary's time was treated at length. Time was compared to a weapon or tool that may or may not be used effectively, depending upon the skill, the method and the application of the one in whose hands it is wielded. Bad weather must not serve as an excuse for waste of time. The hours on

stormy days are rich in potentiality, and it is part of the job of the missionary to use them to best advantage. The necessity of keeping busy throughout the day was forcibly illustrated; system, proper division of time, order and planning work ahead were advised as aids in so doing.

The missionaries were cautioned to use care in preaching—it is not desirable to preach on every conceivable subject; deliver the message of the Gospel of Jesus Christ—the First Principles, the divinity of Christ, the Restoration.

The immediate and imperative need for activity on the part of members of the Church was a topic of discussion to which particular importance was attached. Appeals for better meetings, better singing, better preaching, more diversion, special features, activities, life, interest and supervised recreation and amusement were voiced by those directing the work, with the added caution that the fundamental principles of the Gospel are never to be subordinated or lost sight of. The activity of every member of the Church of Jesus Christ was a vital concern of the Missionary Conference at Sheffield.

Final thoughts left with the assembled conference by the Mission President departed from the order of technical and specific instructions and deeply impressed the missionaries with the seriousness of the callings they have accepted, and reminded them of their obligations to the Lord and to man, and of their absolute individual responsibility in the labour they have undertaken. Free agency is one of the choice gifts of God, and the man who does only what he is specifically told to do can never rise. He who follows regulations blindly without using initiative is guilty of adhering to the letter of the law and ignoring the spirit. A man cannot serve God without serving his fellow-men. These thought-stimulating truths were embodied within the final remarks of President Widtsoe.

Each missionary was heard during the conference. Five questions, proposed by the Mission President, were reported on—this, in the interest of time saving, to bring remarks to the point. Exchange of ideas, of experiences, of plans and suggestions brought about mutual betterment and uplift. Thanksgiving for the privilege of labouring in the mission field characterized the remarks of each Traveling Elder. As the Missionary Conference at Sheffield adjourned, the renewed enthusiasm, determination, better understanding and zeal for the work made apparent the great worth of such gatherings.

TIME and the ability to labour are the capital stock of the whole world of mankind, and we are all indebted to God for the ability to use time to advantage, and He will require of us a strict account of the disposition we make of this ability.—BRIGHAM YOUNG.

BOOK OF MORMON STUDIES*

The Three Witnesses: Man may deceive others as well as himself. The Bible tells how one may be protected against deception: "At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established."† Again: "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established."‡

When the translation of the Book of Mormon was completed, the Prophet sent a message to his father and mother requesting that they meet him at the house of Mr. Whitmer. The mother of the Prophet tells of this event in her own words:

As soon as the Book of Mormon was translated, Joseph despatched a messenger to Mr. Smith, bearing intelligence of the completion of the work, and a request that Mr. Smith and myself should come immediately to Waterloo.

The same evening we conveyed this intelligence to Martin Harris, for we loved the man, although his weakness had cost us much trouble. Hearing this, he greatly rejoiced, and determined to go straightway to Waterloo to congratulate Joseph upon his success. Accordingly, the next morning, we all set off together, and before sunset met Joseph and Oliver at Mr. Whitmer's.

The evening was spent in reading the manuscript, and it would be superfluous for me to say to one who had read the foregoing pages that we rejoiced exceedingly. It then appeared to those of us who did not realize the magnitude of the work, as if the greatest difficulty was then surmounted; but Joseph better understood the nature of the dispensation of the Gospel which was committed unto him.

The next morning, after attending to the usual services, namely, reading, singing and praying, Joseph arose from his knees, and approaching Martin Harris with a solemnity that thrills through my veins to this day when it occurs to my recollection, said: "Martin Harris, you have got to humble yourself before God this day, that you may obtain a forgiveness of your sins. If you do, it is the will of God that you should look upon the plates, in company with Oliver Cowdery and David Whitmer."

In a few minutes after this, Joseph, Martin, Oliver and David repaired to the grove, a short distance from the house, where they commenced calling upon the Lord, and continued in earnest supplication until He permitted an angel to come down from His presence and declare to them that all which Joseph had testified of concerning the plates was true.

When they returned to the house it was between three and four o'clock p.m. Mrs. Whitmer, Mr. Smith and myself were sitting in a bedroom at the time. On coming in, Joseph threw himself down beside me and exclaimed: "Father, mother, you do not know how happy I am; the Lord

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*Lesson 5 of the Relief Society Course of Study—for use on the first lesson night in March.

†Deuteronomy 19: 15.

‡Matthew 18: 16.

has now caused the plates to be shown to three more besides myself. They have seen an angel, who has testified to them, and they will have to bear witness to the truth of what I have said, for now they know for themselves that I do not go about to deceive the people, and I feel as if I was relieved of a burden which was almost too heavy for me to bear, and it rejoices my soul, that I am not any longer to be entirely alone in the world." Upon this, Martin Harris came in; he seemed almost overcome with joy, and testified boldly to what he had both seen and heard. And so did David and Oliver, adding, that no tongue could express the joy of their hearts and the greatness of the things which they had both seen and heard.*

This took place near the residence of the Whitmer family in Fayette, Seneca County, New York, in the latter part of June or early July, 1829. Read Doctrine and Covenants, Section 5, verses 3 to 15 inclusive.

The Eight Witnesses: The Prophet's mother continues the narrative:

The following day we returned, a cheerful, happy company. In a few days we were followed by Joseph, Oliver and the Whitmers, who came to make us a visit and to make some arrangements about getting the book printed. Soon after they came all the male part of the company, with my husband and Samuel and Hyrum, retired to a place where the family were in the habit of offering up their secret devotions to God. They went to this place because it had been revealed to Joseph that the plates would be carried thither by one of the ancient Nephites. Here it was that those eight witnesses, whose names are recorded in the Book of Mormon, looked upon them and handled them.†

They were shown the plates by the Prophet Joseph, and handled them—which the three did not, so far as we can judge from their testimony. The eight state that they "hefted" the plates, by which we understand that they lifted them in their hands to judge of their weight. They also testify that the plates had the appearance of gold, and the engravings thereon all had the appearance of ancient and curious workmanship. They finish their testimony by declaring that they lie not, God bearing witness of it.‡

Reliable and Unwavering Testimony: The prophets of old have declared that in the mouths of two or three witnesses shall all things be established, but in this modern scripture not three, but eleven men testify to the genuineness of the record, and three of them swear that they saw and heard the heavenly visitor declare that the translation was correct and was accomplished by the gift and power of God. Such testimony would stand in any court of the land if given upon any other subject. No one, if sincere, could fail to accept such testimony.

These men were all honest, reliable and respected citizens of

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History of the Prophet Joseph, by Lucy Smith, pp. 138-9.

†*Ibid.* p. 140.

‡Deseret Sunday School Union Leaflets, September 1889.

their community. None of their associates ever questioned their word. All of them became members of the Church when it was organized in 1830, and some remained faithful to their death. Some of the witnesses later were severed for just cause from the Church. It is worthy of note that not one of the eleven men ever denied his testimony or that Joseph Smith had translated the plates by the gift and power of God. Many of them on their death-beds reiterated their testimony, which appears in the fore-part of every copy of the Book of Mormon.

The Plates Returned: After the completion of this hallowed work the plates had no more purpose on this earth for the time being, and, as the Prophet's mother writes:

> After these witnesses returned to the house, the angel again made his appearance to Joseph, at which time Joseph delivered up the plates into the angel's hands. That evening we held a meeting, in which all the witnesses bore testimony to the facts as stated above: and all of our family, even to Don Carlos, who was but fourteen years of age, testified of the truth of the Latter-day Dispensation—that it was then ushered in.*

The Book is Published: "The translation of the ancient record finished, the next thing to be done was to obtain a publisher. This was no small task, considering the inexperience of Joseph and the state of public feeling in the neighbourhood concerning the probable contents of the proposed book. Joseph and Oliver finally made arrangements with Mr. Egbert Grandin, of Palmyra, to print an edition of five thousand copies for the sum of three thousand dollars."† Again Martin Harris proved himself a friend to the Prophet, for he assisted in the raising of the three thousand dollars necessary to print the book. Oliver Cowdery and Joseph secured the copyright, and one of the most precious books in existence was given to the world. It has since been issued in numerous editions and translated into twelve foreign languages.

QUESTIONS

1. Why was it necessary that other eyes than the Prophet's should see the plates and bear record of their origin?
2. Who were the witnesses to the Book of Mormon, and how was the testimony given? How were these special witnesses chosen?
3. What kind of men were they, and why do you think their testimony is reliable?
4. Read to the class the testimony of the three witnesses.
5. Read to the class the testimony of the eight witnesses.
6. Learn during the next month all the words of the song "Praise to the man who communed with Jehovah", until each member of the society can sing it through by memory.

**History of the Prophet Joseph*, by Lucy Smith, p. 141.

†*One Hundred Years of Mormonism*, p. 67.

FROM THE MISSION FIELD

Doings in the Districts: *Birmingham*—The annual social of the Handsworth Branch Sunday School was held on Saturday, January 28th. Light Refreshments were served in the late afternoon, after which an enjoyable entertainment was held. Younger members of the Sunday School were presented with prizes for good attendance during 1927. The boys and girls of Brother C. C. Edwards were successful in maintaining perfect records for the sixth consecutive year. President Heber J. Matkin made the awards with brief and appropriate remarks. The monthly missionary meeting of the Birmingham District was held on Saturday, February 4th. Testimonies were borne by the missionaries, and suggestions were received from the District President.

Hull—Six persons of the Gainsboro Branch, Hull District, were baptized on Saturday, February 4th, at the Latter-day Saints' Chapel in Sheffield, by Elders DeLamar Holt and Frank C. S. Derrick, and were confirmed by President Veronus M. Jensen and Elders Holt and Derrick at the sacrament meeting of the Gainsboro Branch on the following evening.

Nottingham—A group of ninety people, that included many investigators from several branches, mingled in social capacity at Hucknall on Saturday, February 4th. Refreshments and games were features of the entertainment.

Welsh—A farewell social in honour of Elder Norval G. Taylor, who is soon to depart for his home in America, was held at the home of Brother A. Matthews, Pengam, Monmouthshire, on January 24th. A light luncheon was served in the forepart of the evening, after which games were enjoyed. Missionaries, members and friends joined in wishing Elder Taylor Godspeed.

DEATH

WATLING—Brother Samuel S. A. Watling of Ipswich, Norwich District, passed away on January 31st at the age of twelve years.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN